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THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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§ 5. Chapter 3 : 22-30.

REMARK.—The work in the capital has closed for the present. Its results are doubtful. Out in the Judean country the mission is renewed, and then is given a new testimony, a clinching one, from John.

1. The Scripture Material :

- 1) V. 22. Then Jesus and his disciples went to baptizing in the country parts of Judea.
- 2) vs. 23, 24. John, not yet in prison, was at Aenon, baptizing all who came.
- 3) vs. 25, 26. When this had given rise to a discussion between a Jew and a disciple of John, they bring word to John that the one to whom he had borne witness beyond Jordan was now baptizing many.
- 4) vs. 27, 28. John replied, Every worker must have his authority from God; mine is, as I told you, that of one who goes before the Christ.
- 5) vs. 29, 30. Like the joy of the bridegroom's friend when the marriage is over, I rejoice at his success, which is my decline.

2. The Final Testimony of John: At a later period, Jesus and his disciples baptize in Judea near where John is still baptizing. This occasions a dispute between a Jew and one of John's disciples as to the relative value of these baptisms for purification, and they come to him with the news that Jesus, whom he had honored with his testimony beyond Jordan, is baptizing great numbers of people. John replies, "A man can receive only what God appoints as his work. Let me remind you that I said, 'I am simply the Christ's herald.' He is the one to whom the nation is to be given as a bride to the bridegroom, and I, like the bridegroom's friend, find my chief satisfaction in beholding his joy. His work must continue to grow, but mine is almost over."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *They came* (v. 23), (a) lit. "they were coming," (b) i. e. people kept coming to John for baptism.
- 2) *questioning* (v. 25), i. e. "discussion."
- 3) *purifying* (v. 25), i. e. the meaning and value of such ritual observances, cf. 2 : 6.

2. Connections of Thought:

- 1) *There arose therefore* (v. 25), it was the fact of Jesus and John baptizing at the same time that gave rise to this discussion; it was not an abstract investigation into the matter, but a sharp comparison between John's baptism and that of Jesus as to their relative value and efficacy in securing purification.
- 2) *John answered*, etc. (v. 27), i. e. their implied complaint against Jesus for trespassing on John's field and using his methods.
- 3) *this my joy therefore*, etc. (v. 29), i. e. (a) the success of Jesus' work shows that he is fulfilling the work to which he is appointed, (b) I came to help him toward this success, (c) it follows *therefore* that I am thoroughly satisfied.

3. Historical Points:

- 1) *John was not yet*, etc. (v. 24), (a) this Gospel does not relate the imprisonment and death of John, (b) it takes these things for granted as well known.
- 2) notice the work of Jesus in Judea—the Judean ministry, (a) the work in Jerusalem, (b) its purpose as shown in 2 : 23, (c) its result as shown in 2 : 24, and in the case of Nicodemus—a comparative failure? (d) the work outside Jerusalem, (e) its character as shown in the "baptizing," (f) its length from the passover of 2 : 13 to the time of 4 : 35, (g) the results, cf. 3 : 26, etc.

4. Geographical Points:

- 1) *Land of Judea* (v. 22), was he not there already?
- 2) *Aenon* (v. 23), probable site?
- 3) *beyond Jordan* (v. 26), (a) throws light on the scene of John's early ministry, (b) John has now taken up work in a new place nearer the city.

5. Manners and Customs:

Observe the figure of the marriage used by John, especially the *friend of the bridegroom* (v. 29), and note the custom, which is not alluded to in connection with 2 : 1-11.

6. Review:

The study of these points has prepared the student to estimate more carefully the material of 1 and 2. Let this be worked through again in the light of these points.

4. Religious Teaching : *How may we do our life work without friction against others and jealousy of their success? By learning the secret of John's noble reply. He measured success, not by outward popularity or any worldly standard, but by the commission entrusted to him and to his fellow worker from the hand of God. A man really succeeds only so far as he fulfils what God has given him to do. Are you doing what He has assigned to you? Then you need not be troubled about your success or worried by the success of another.*

§ 6. Chapter 3 : 31-36.

REMARK.—To John's noble witness and self-abnegation, the writer adds the deeper reason for all this,—why Jesus must be superior to all other revealers of God, and should receive universal acceptance.

1. The Scripture Material:

- 1) V. 31. The one who is from heaven is above every one that is of the earth.
- 2) v. 32. He testifies from personal knowledge, and yet no one believes it.
- 3) v. 33. They who do believe him are witnesses that God is true.

- 4) vs. 34, 35. For God's messenger speaks His very words, is fully supplied with His spirit, yea, His loved son is given everything.
- 5) v. 36. As you believe the son or obey him not, you receive eternal life or the abiding wrath of God.

2. The Writer's Comment : [And the writer continues], It must be that the one from heaven is superior to the one of earth. His testimony is that of an eye witness. Though it is not received, he is the envoy of God, speaks His words, and is given the Spirit in fullness. Yea, everything is put into his hands as God's loved son. They who accept his message are thereby bearing solemn record to the truthfulness of God Himself ; they receive eternal life for their faith, but the disobedient incur the abiding wrath of God.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Of the earth he speaketh* (v. 31), i. e. from the earthly standpoint, and with the earthly limitations of vision and utterance.
- 2) *giveth . . . the Spirit*, etc. (v. 34), either (a) God giveth to Jesus, etc., or (b) Jesus giveth to believers, etc., or (c) the Spirit giveth to Jesus.
- 3) *not . . . by measure*, i. e. "fully," "completely," of whom could this be said?

2. Connections of Thought :

- 1) *And no man receiveth* (v. 32), i. e. *and yet* no man, etc.
- 2) *for he whom God*, etc. (v. 34), the reason for v. 33, i. e. God's envoy speaks His very words, and therefore they who accept these words as true do thus solemnly take God at His word and declare Him true.
- 3) *for he giveth*, etc., i. e. either (a) the envoy speaks God's very words *because* he has God's spirit in fullness, or (b) the envoy speaks God's very words and his deeds *prove* it, *for* he gives the spirit in fullness to believers.

3. Manners and Customs :

Hath set his seal (v. 33), i. e. (a) has guaranteed the soundness or trustworthiness of any thing or any one, by attaching or impressing his seal—here, (b) has ratified the statement or guaranteed the fact, viz. that *God is true*, (c) note the custom of affixing seals for this purpose.

4. Literary Data :

- 1) Note marks of the writer's style, e. g. (a) "repetition," v. 31, etc., (b) favorite words and phrases, v. 32, etc.
- 2) Is this section a continuation of John's word or the writer's comment upon John's words? consider (a) the style (as indicated above), (b) the ideas and phraseology in vs. 35, 36, considered as John's, (c) the historical situation indicated in vs. 32, 33.

5. Review :

The student may review and criticise the statements of 1 and 2 as previously directed.

4. Religious Teaching : *Jesus Christ is one who, by position and character, is not to be criticised or rejected, but received and obeyed. At least four reasons are given in these verses for this statement. What are they, and what are they to mean to you ?*

*Résumé.***JESUS MANIFESTED AS THE SON OF GOD.***Part I. The Introduction.*

DIVISION I. 1: 1-13. The "Word" and the World.

DIVISION II. 1: 14-18. The "Word" is Jesus the Christ.

Part II. The Early Manifestation of Jesus and the Belief on Him.

DIVISION I. The Testimonies of John.

§ 1. 1: 19-28. John's Testimony to the Officials.

§ 2. 1: 29-36. John's Further Testimony.

DIVISION II. The Belief of the First Disciples.

§ 1. 1: 37-42. Andrew and Peter.

§ 2. 1: 43-51. Philip and Nathaniel.

DIVISION III. 2: 1-12. The First Sign in Galilee.

DIVISION IV. The Manifestation in Judea.

§ 1. 2: 13-22. The Cleansing of the Temple.

§ 2. 2: 23-25. Among the People in Jerusalem.

§ 3. 3: 1-15. Jesus and Nicodemus.

§ 4. 3: 16-21. [The Writer's Comment.]

§ 5. 3: 22-30. The Final Testimony of John.

§ 6. 3: 31-36. [The Writer's Comment.]

The Contents: We are persuaded that Jesus is the Christ, the Son of God, who manifests God to men. This manifestation began when John, having testified that the Christ was present, though unknown, saw and hailed Jesus as the Christ, God's lamb, and pointed his own disciples to him. Jesus draws them to himself, inspiring at once the beginnings of their faith. This faith is strengthened by a miracle done in Cana.

Going into Judea, at the Passover season, he stops the trafficking in the Temple at Jerusalem, claiming authority in a fashion which meets the objections of enemies and, in due time, confirms the disciples' faith. There he attracts many people, but finds them unreceptive. Only to Nicodemus, a Pharisee, he discloses himself as "one come from heaven and exalted to give life to them that believe, new life which all must receive if they enter the Kingdom of God;"—a teaching which reveals God's great love in the gift of His son, and yet, His judgment of those that will not believe.

While John and Jesus are working in Judea, John declares his own inferiority to Jesus who is the Christ—a fitting declaration since Jesus is God's son, and to believe him is to receive life from God.

Division V. 4: 1-42. The Manifestation in Samaria.

REMARK.—The early work of Jesus is finished in Judea, where both a want of receptivity and even an unfavorable attitude are disclosed along with the mysterious yet lofty teaching to the doubting yet receptive spirit of Nicodemus. There also is heard the last testimony of John. Jesus, on his way to Galilee, finds the scene and subject of a new revelation of himself and his mission in Samaria, and the source from whence comes a new acknowledgment of himself.

§ 1. Chapter 4: 1-30 [except v. 27].

1. The Scripture Material:

- 1) Vs. 1, 2. Jesus learns that the Pharisees know him to be baptizing—by the hands of his disciples—more persons than John baptizes.
- 2) vs. 3, 4. Therefore he leaves Judea for Galilee, by way of Samaria.
- 3) vs. 5, 6. About the sixth hour he reaches Sychar, a town near the field given by Jacob to Joseph, and sits down wearied by Jacob's well.
- 4) vs. 7, 8. The disciples having gone to buy food, Jesus asks a draught of water from a woman who comes to draw.
- 5) v. 9. She says, How come you to ask this of me? (Jews are not on speaking terms with Samaritans.)
- 6) v. 10. He replies, Had you known God's gift, and who is making this request of you, you would have obtained from him living water.
- 7) vs. 11, 12. The woman says, Without something to draw with, the well is too deep for you to get it, unless you are greater than Jacob himself who used the well.
- 8) vs. 13, 14. He says, The water I give will satisfy not merely for the time, like this water, but forever, and will become within one's self a well for eternal life.
- 9) v. 15. She answers, Give me this water that I may neither thirst nor come to draw.
- 10) v. 16. Jesus replies, Go, tell your husband to come.
- 11) vs. 17, 18. When she says, I have none, he replies, Even so, for though five husbands you have had, you now have one not a husband.
- 12) vs. 19, 20. The woman replies, You are a prophet, I see. Is this mountain of our worship or Jerusalem, as you say, the true sanctuary?
- 13) v. 21. Jesus says, Believe me, the time is coming when the Father will be worshipped in neither place.
- 14) v. 22. You do not really know what you worship as we Jews do.
- 15) v. 23. But the spirit and the truth in which the Father is worshipped is going to be the true standard—such worshippers the Father seeks.
- 16) v. 24. For God is spirit, and hence such worship alone is fitting.
- 17) v. 25. She says, Messiah comes, I know; he will settle these things.
- 18) v. 26. He replies, I am he.
- 19) v. 28, 29. She goes back and tells people to come and see a man who has told her past life to her—questioning whether he can be the Christ.
- 20) v. 30. So they start out to see him.

2. Jesus and the Samaritan Woman: Jesus starts for Galilee through Samaria, when he hears that the Pharisees had learned the success of his work. He rests at Jacob's well at about the sixth hour. While the disciples have gone after food, he asks a draught of a woman who comes to draw water, and

this leads to his telling her of the living water which God gives through him—a draught of which will free from thirst forever, a kind of ever-living spring within one's own life. She asks for this water, but he shows her how he knows about her life with one not her husband, thus convincing her that he is a prophet. She brings up the controversy between Jews and Samaritans about the right place to worship God. He replies, "The Jews know more of this than you, but, in truth, the only fitting worship of God, who is Spirit, a worship which He seeks, is offered not in this place or that, but by those who in very truth accept Him as Father and are devoted in spirit to Him." She says, "Messiah will tell us about this when he comes;" but he replies, "I am he." Then she hastens to the city, and telling of his wonderful knowledge of her past life suggests that the people come out and see whether this really is the Christ. So they start to see him.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Jesus himself baptized not* (v. 2), what light does this throw upon the character and purpose of this ministry?
- 2) *gift of God* (v. 10), i. e. "what God has given," (a) the Son, (b) living water, (c) holy Spirit.
- 3) *living water*, meaning that revelation of God which satisfies the soul, cf. v. 14.
- 4) *unto eternal life* (v. 14), i. e. entering into "eternal life," and enduring in that sphere.
- 5) *that which ye know not* (v. 22), the Samaritans accepted only the Pentateuch as divine revelation.
- 6) *salvation*, lit. "the salvation," i. e. the Messianic salvation of which the prophets speak.
- 7) *a Spirit* (v. 24), cf. marg. for better translation.
- 8) *can this be*, etc. (v. 29), either (a) implying doubt on her part, or (b) skillful concealment of her faith in order to stimulate them.

2. Connections of Thought:

- 1) *When therefore*, etc. (v. 1), Jesus had been remarkably successful in this ministry so as to excite discussion and complaint on the part of John's disciples (3 : 22-26), and so when Jesus knew that this was getting to the ears of the Pharisees, etc.
- 2) *Jesus answered*, etc. (v. 10), i. e. he replied to her playful thrust at him for yielding so to thirst as to break over the barrier which Jews raised against Samaritans (v. 9), by saying, "If you knew how things really stood between us, you would be asking me for a draught, instead of laughing at my request for a draught from you."
- 3) *go, call thy husband*, etc. (v. 16), the request of the woman could not be granted (a) to her alone apart from her family, (b) to her while she was not truly repentant.
- 4) *our fathers worshipped*, etc. (v. 20), i. e. either (a) as you are a prophet, decide this religious question which has always troubled me, or (b) let us discuss something else than this sinful life of mine,—this religious difficulty, for example.
- 5) *for such doth the Father*, etc. (v. 23), i. e. the time is come for them to worship thus fittingly in spirit and truth, because He, on his part, is seeking such real worshippers, making possible such worship, through the gift of His son.
- 6) *so the woman left*, etc. (v. 28), either (a) because the conversation was thus interrupted, or (b) after this supreme declaration of v. 26.

3. Manners and Customs:

- 1) *Sixth hour* (v. 6), cf. 1 : 39, and determine which time seems most satisfactory here, 12 m. or 6 a. m., 6 p. m.
- 2) Observe the various details of the scene at the well as illustrative of Eastern customs.

- 3) *disciples were gone* (v. 8), note the position and work of the disciples in relation to Jesus
- 4) *five husbands* (v. 18), illustrates probably the facility of divorce.

4. Geographical Points :

- 1) *Must needs pass* (v. 4), possibly because the shortest route to Galilee was through Samaria.
- 2) Note the three great divisions of Palestine mentioned here, Judea, Samaria, Galilee.
- 3) *Sychar* (v. 5), the question of its identification with Shechem and its location is to be considered.
- 4) *this mountain* (v. 20), cf. Deut. 11 : 29, the location of Mt. Gerizim ?

5. Historical Points :

- 1) *Departed again* (v. 3), (a) cf. 1 : 43; (b) is this journey the same as that of Mt. 4 : 12 (c) does the situation of vs. 1, 2, favor the view that John had been previously imprisoned, cf. 3 : 24 ?
- 2) *the parcel of ground*, etc. (v. 5), cf. Gen. 48 : 22 for the particulars.
- 3) *no dealings with Samaritans* (v. 9), investigate (a) the origin of the Samaritans, (b) the reasons for the enmity between Jews and Samaritans, (c) the religious views of the Samaritans, cf. v. 20, 22.

6. Literary Data :

- 1) *The Lord* (v. 1), (a) a peculiar title for this gospel, (b) significant of special dignity ?
- 2) Consider the whole narrative as the production of one who was present, or who obtained the narrative from one of the participants, (a) geographical knowledge and acquaintance with social life and manners, (b) vividness and circumstantial elements.

7. Review :

The work already done in this careful re-examination of the material has prepared the student for studying afresh the material of 1 and 2. Let this be carefully done.

4. Religious Teaching : "*A man which told me all things that ever I did*" (v. 29). *Of course, Jesus did not really do this, but such was the impression that he made upon the woman. He made her feel that he knew her through and through, that her life lay open before him. Why? Because he touched her life at its centre, down beneath all specific acts, disclosing her spiritual defects, needs, perplexities, aspirations. He did this, not only by telling her of her sin, but by making known to her the truth, and revealing her to herself in the light of that truth. Shall we thus measure ourselves by that truth, and submit to the searching spiritual revelation of the Christ? "If thou hadst known,"—do we know? "Given thee living water,"—do we want, do we need it? "Worship him in spirit and truth"—do we depend on places and times while our hearts are occupied with other things? A man is here who tells us all things whatsoever we do—because he tells us what we are in the revelation of what we should be.*

§ 2. Chapter 4 : 27, 31-38.

1. The Scripture Material :

- 1) V. 27. As he talked with her, the disciples came, but, though surprised, they asked no questions.
- 2) vs. 31, 32. The interview over, they begged him to eat, but he answered, I have food that you know not of.
- 3) vs. 33, 34. When they wondered how he got it, he said, My food is doing God's will.

- 4) v. 35. You are saying the harvest is four months off, but see, the fields are all ready for harvesting now.
- 5) v. 36. Reapers are paid and reap for eternal life; thus sower and reaper together are to rejoice.
- 6) v. 37. So the proverb comes true—one sows, another reaps.
- 7) v. 38. Others have wrought, and ye profit from their work upon that which I sent you to reap.

2. The Conversation with the Disciples: The disciples return, and, though surprised at the situation, do not interrupt. The woman once gone, they urge him to eat. He replies, "I have food unknown to you," explaining that the aim which he cherished of carrying out God's will was food enough for him. "You are saying," he added, "'the harvest is four months off.' The true harvest is ripe now; see this approaching company prepared by my work and ready for yours. For the proverb applies here, 'One sows, another reaps.' I have sown, and send you to reap the results. It is yours to gather this fruit for the eternal life. That is reward enough. And yet so quickly has your work followed upon mine, that we, the sower and the reapers, may have our rejoicing together."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Lift up your eyes*, etc. (v. 35), (a) refers back to v. 30, (b) they would see the Samaritans coming.
- 2) *others have labored* (v. 38), (a) i. e. in sowing, cf. v. 36, (b) meaning here Jesus himself primarily, (c) having perhaps a wider application to all who in times previous contributed to the preparation of the Samaritans.

2. Connections of Thought:

- 1) *Receiveth wages and gathereth fruit* (v. 36), parallelism, meaning—is receiving wages, which consist in the gathering of fruit for, etc.
- 2) *that he that soweth*, etc., i. e. the reaper (disciples) is to do his work and receive his pay now, ("is receiving") so soon after the sowing, in order that the sower (Jesus) and the reapers may have their joy at the same time.
- 3) *for herein*, etc. (v. 37), i. e. I have been distinguishing between sower and reaper in this spiritual harvest, and with reason, *for* in this realm the proverb has a real application, etc.

3. Historical Points:

- Yet four months*, etc. (v. 35), an important note of time, if not to be taken figuratively—
 (a) the time of the harvest was about the middle of April, (b) hence this time is the middle of December, (c) the length of the Judean ministry may be inferred from 2 : 13.

4. Manners and Customs:

- 1) *Speaking with a woman* (v. 27), which was contrary to all the notions that Jews had of Rabbinic propriety.
- 2) *harvest* (v. 35), observe the picture that is given here, and in v. 36 of the harvest customs, etc.

5. Literary Data:

- 1) Note examples of parallelism in vs. 34, 36, 38.
- 2) See the evidences of an eye-witness in this passage.

6. Review:

The student, having worked through these points, may reconsider points 1 and 2, in view of the work done, criticising and improving where desired.

4. Religious Teaching: *There are spiritual appetites as well as material ones, and there are spiritual satisfactions. He found satisfaction in the pursuit of his mission—the doing of God's will. What is your aim in life? Is it a satisfying one?*

§ 3. Chapter 4 : 39-42.

1. The Scripture Material.

- 1) V. 39. Many Samaritans of the city believed on him because of the woman's testimony.
- 2) v. 40. At their request, he remained two days.
- 3) vs. 41, 42. His teaching led many more to believe, because—as they told the woman—“our own hearing of his word convinces us that he is the Saviour of men.”

2. The Testimony of the Samaritans: He remains two days at the Samaritans' request, and not only do many believe on account of the woman's testimony, but also many more, who say, “We know from hearing him ourselves that he is the Saviour of men.”

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Because of the word*, etc. (v. 39), i. e. before they saw and heard him.
- 2) *said* (v. 42), “would say,” as they met her.
- 3) *now we believe*, (a) i. e. now we still more firmly, or intelligently, believe, (b) this marks a development of faith, cf. 2 : 11.
- 4) *Saviour of the world*, significant as coming from Samaritans.

2. Historical Points:

A study might here be made of this *Samaritan ministry* of Jesus :

- 1) the historical position.
- 2) the manifestation of Jesus as the Christ.
- 3) the effect produced.
- 4) the vivid details.
- 5) the character of the teaching.
- 6) the development of faith.
- 7) the contrasts to the Judean work just preceding.

3. Literary Data :

- 1) *Two days* (v. 40), historical detail from one who was present at the time?
- 2) note favorite phrases in vs. 39-42.

4. Review!

Let 1 and 2 be now reviewed.

4. Religious Teaching: *The highest and safest kind of religious knowledge is that which comes first-hand from the source of all knowledge—to hear him ourselves, not to hear somebody tell something about him. Listening to another's experience is not like having one's own experience of the Christian life. The means to personal acquaintance with the Christ, whether they are the Bible, conversation with his followers, church life and ordinances, are but means. The end, which may be attained by every one who will is,*

spiritual recognition of and friendship with the Christ himself. Does your religious life depend on personal experience or on the testimony of another? Test yourself and decide.

Division VI. 4: 43-54. The Second Sign in Galilee.

REMARK.—Jesus has found these Samaritans ready to accept his message from God, believing in him as the Saviour. What reception is he to have in Galilee?

1. The Scripture Material:

- 1) Vs. 43, 44. Then he departed to Galilee, for he testified that a prophet is welcome anywhere else than in his own home.
- 2) v. 45. And so it was, for the Galileans, who saw his deeds at the feast, received him.
- 3) vs. 46, 47. Returning to Cana, where he had made the water wine, he is met by a nobleman, who begs him to come down and heal his son, sick unto death at Capernaum.
- 4) v. 48. Jesus replies, You will believe only when you see miracles.
- 5) v. 49. He said, Come before my child dies.
- 6) v. 50. Jesus answers, Go, your son lives. He believed and went.
- 7) v. 51. On his way he meets the servants, who say, Your son lives.
- 8) v. 52. Inquiring the time of the improvement, he learns that it was the seventh hour.
- 9) v. 53. He knew that this was the time when Jesus spoke, and he believed with his household.
- 10) v. 54. This is Jesus' second sign done on his return to Galilee.

2. The Second Sign in Galilee: Jesus manifests himself in a second sign on his return to Galilee, where, as he intimated would be the case, he is more welcome than in Judea, his rightful home. A nobleman seeks him at Cana, begging him to come to Capernaum and heal his dying son. Jesus replies, "Why must you have a miracle in order to believe in me?" When the man only answers, "Come, or it will be too late," Jesus says, "Go, your son is better." He takes him at his word, starts back, and meets his servants, who tell him that at the very time of his conversation with Jesus, the child grew better. Thereupon he with his household believes on him.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *His own country* (v. 44), either (a) Judea, (b) Galilee, Lk. 4: 24, (c) Nazareth.
- 2) *received* (v. 45), i. e. "welcomed."
- 3) *ye see* (v. 48), "thou and such as think with thee."
- 4) *believe*, i. e. in Jesus as the Christ, cf. v. 53.
- 5) *liveth* (v. 50), i. e. "the crisis is passed and he will recover."
- 6) *again the second* (v. 54), cf. 2: 11, his two comings are each marked by "a sign."

2. Connections of Thought:

- 1) *For*, etc. (v. 44), either (a) Jesus came to Galilee *because* his own Judea would not receive him, or (b) Jesus came to Galilee, his own country, after having gained a name in Judea, *because* not of their own accord, but in view of fame gained elsewhere, would the Galileans receive him.

- 2) *so*, etc. (v. 45), i. e. the proverb was justified, "so it turned out."
- 3) *therefore* (v. 46), (a) because it was on his way, or (b) because of the favorable reception in Galilee, he *therefore came*, etc.
- 4) *Jesus therefore said* (v. 48), because Jesus saw (a) that it was not especially confidence in himself as a wonder-worker, or (b) faith in him as the Christ that sent him to Jesus, or (c) that his faith, now ignorant, or perhaps superficial and superstitious, needed to be tested and developed,—he *therefore said*,

3. Manners and Customs :

- 1) *Nobleman* (v. 46), (a) cf. margin, (b) under Herod Antipas, (c) a courtier, (d) was he Jew or Gentile? (e) identified with one mentioned in Lk. 8 : 3, or in Acts 13 : 1.
- 2) *servants* (v. 51), (a) cf. margin, (b) light on his social position.
- 3) *seventh hour* (v. 52), either (a) one o'clock p. m., or (b) seven a. m. or p. m. Which is most suitable in view of the journey from Cana to Capernaum (v. 51)?

4. Comparison of Material :

- 1) Compare this second return to Galilee with the notices of the beginning of this ministry in the synoptical Gospels, Matt. 4 : 12-17; Mk. 1 : 14, 15; Lk. 4 : 14, 15, (a) the "sign" preceded the ministry proper, (b) it was a "sign" of what was to follow in the ministry, (c) it was about the time that John was imprisoned.
- 2) Compare this miracle with that of Mt. 8 : 5-13; Lk. 7 : 2-10, (a) noting the points of agreement and contrast, (b) forming an estimate from them as to the probability of the two being reports of the same event.

5. Review :

In the light of this re-examination of the material, the student may study again the matter furnished in 1 and 2.

4. Religious Teaching : "*He went his way*" (v. 50). *The man came with a great need, on a life and death matter. "He went his way" again—but how? He "believed the word that Jesus spake . . . and went." It is this that is all-important. The life and death of our spirits depends on how we "go our way" from Jesus. Will it be "believing the word that Jesus has spoken?" That word is, Thy soul "liveth."*